

GRACE AND
JUDGMENT

BT
761
.083
1905

The Plan of
Salvation

10.9.07.

Library of the Theological Seminary,
PRINCETON, N. J.

Division

BT

Section

561

.083

1905



GRACE AND JUDGMENT

OR

The Plan of Salvation

BY

ANNA RIPLEY OSGOOD

*"I will sing of mercy and judgment; unto Thee,
O Lord, will I sing."—Psalm 101:1.*

Copyright, 1905

CONTENTS

| | |
|--|-------|
| ATONEMENT: | PAGE. |
| Nature of Atonement..... | 15 |
| Efficacy of Atonement..... | 23 |
| Extent of Atonement..... | 35 |
| SALVATION: | |
| Appropriative Nature of Salvation..... | 51 |
| Dispensational View of the Plan of Salvation.. | 59 |
| REDEMPTION: | |
| Limited Extent of Redemption..... | 73 |
| Impartation of Christ's Righteousness..... | 79 |
| Offices of the Redeemer..... | 87 |
| JUDGMENT: | |
| The Nature of Judgment..... | 99 |
| Length of Age-during Judgment..... | 110 |
| Subjects of Age-during Judgment..... | 114 |

PREFACE

It is the purpose of this book to present an outline of God's plan of salvation; first, as it was wrought out in Christ, the man; and second, as it is being wrought out in men. In Christ the work of salvation is complete. In men, as far as appears on earth, it is carried out only as far as this—that Atonement is made for all, Salvation is offered to many, Redemption is found by few.

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” How God works to impart to men that which is theirs in Christ is a question of deepest interest to every true-hearted child of God. It is to the consideration of the Word of God concerning this question that all such are invited in the perusal of the following pages.

INTRODUCTION

God's plan of salvation is begun, worked out, and consummated in the Lord Jesus Christ. To be saved is to know a Person, a Person who is Himself our salvation. "This is life eternal, that they might know Thee the only true God, and Jesus Christ." (John 17:3). "We know that the Son of God is come, and has given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." (1 John 5:20).

In considering this plan of salvation even the spiritual mind is often lost in the parts of the subject, so that the whole scheme is seldom grasped in its full extent. The tendency to see a part out of its relation to the whole is common in considering merely intellectual and material things. It is easier for most minds to grasp the details of any object than the masses and outline of that object. For instance in portrait painting, the power necessary in working out the features is small compared with that required in blocking in the masses of light and shade, and sketching the outline. Until we get clearly in mind the masses and outline of the plan of salvation our knowledge of its details must be inaccurate and misleading. Let us then fix our attention on the extent and grand proportions of this plan,

not dwelling on the parts till we have a clear conception of the whole.

The Lord Jesus Christ is the Way, the Truth, and the Life. This is the outline of the plan of salvation. There is nothing outside of Himself which will be of any help to us. He is our Sin-bearer and our Righteousness. This is the mass of truth, from which every detail of salvation must be worked out. The carnal mind divides the work of salvation into two parts—God's part and man's part. This is a radical error. It is all in Christ, and He works it all out in man. In Jehovah's dealings with His earthly people of Israel His great object was to convince them that He is supreme. "Ye shall know that I am the Lord," is the refrain of the Old Testament. In His dealings with the church He is working for the same end, with this in addition, that being acknowledged as the Supreme God, He is now revealed as man, the Man, in whom salvation is fully accomplished.

Throughout this study Scripture is interpreted by Scripture. The Old Testament is treated as the basis of the new. It is considered that the Old Testament, since it governed the earthly life of our Lord, is the only sure guide to the meaning of His work. Words, by the meaning of which the revelation of the New Testament is largely determined, are defined according to their use in the Old Testament. For instance the word "redemption," commonly understood to refer to the whole subject of Atonement, is used exclusively in

the Old Testament to describe a work done for an elect people, on the ground of their covenant relation with God. Failure to accept this meaning of the word makes an accurate understanding of the New Testament passages where it occurs impossible. So with the words "eternal," "everlasting," etc. Careful observation of their use in the Old Testament would have saved us from the error of affirming things to be endless which Scripture says are age-during.

But it is not only in determining the meaning of words that the Old Testament is necessary to the understanding of the New. Preconceived ideas largely affect our understanding of any statement, however plain and accurate. A comprehensive knowledge of the plan of salvation can hardly be gained unless the mind has been formed in the Old Testament Scriptures. The gospel is very simple, and easily expressed, but the great work of Atonement, not for our sins only, but also for the sins of the whole world, can be fairly presented to the human mind only through the means God has used as the basis of revelation, viz. the ritual, history, and relationships of the children of Israel.

THE ATONEMENT

O Thou who didst divide the waters, divide our thoughts, we pray Thee. As the waters above the firmament were divided from the waters under the firmament, that there might be space for the air, so in the midst of our soul-life make the space where Thy thoughts may come in, Thy thoughts alone. Oh God, Thou art the Real One! We stand in Thy presence. Ere we listen to Thy word we meet Thy searching eyes, O Thou who weighest the hearts of men. And now, humbled and quieted, we would listen, and ponder; and mark the weight of each truth, not on the dial of our uncertain apprehension, but in the face of Jesus Christ. Amen.

GRACE AND JUDGMENT

OR

THE PLAN OF SALVATION

I.

THE NATURE OF THE ATONEMENT.

“It is expedient that one man should die for the people.”
John 11:50.

The necessity of atonement for sinful men lies in the nature of God, who is both righteous and merciful. Righteousness requires judgment upon sin. Mercy requires salvation for the sinner. In order that there might be salvation the Father gave His Son as a Substitute for those whom He, as Judge, had condemned to death. “All we like sheep have gone astray—and the Lord hath laid on Him the iniquity of us all.” (Isa. 53:6). “One died for all.” (2 Cor. 5:14). “He loved me, and gave Himself for me.” (Gal. 2:20). “Christ our Passover is sacrificed for us.” (1 Cor. 5:7). As the lamb was slain in the place of the first-born, so Christ died in the place of the sinner. “When I see the blood I will pass over you.” The angel did not look at the Israelite. He saw the blood. So God sees, not the sinner, but the Substitute.

The word "substitution" does not occur in Scripture, but it best expresses the meaning of the word translated "atonement" in the Old Testament. In the New Testament the word rendered "atonement" is also rendered "reconciliation." Christ is also called the Propitiation. A Reconciler establishes unity between two parties who were divided. Propitiation appeases—makes pleased—one who is offended. Of our Substitute the Father said: "This is my beloved Son, in whom I am well pleased." And this pleasure extends to those for whom He makes propitiation. Let us consider just what is involved in the fact that Christ is our Substitute, our Reconciliation, our Propitiation. Is the Atonement a matter between God and Christ, or is it between God and men? In other words, WHAT DO WE MEAN WHEN WE SAY "CHRIST DIED FOR ME?"

There are three facts comprehended in this statement. First, Christ bore the punishment of our sins. This may be called the penal aspect of the Atonement. Second, Christ, through His death, imparts His life. This is the vital aspect of the Atonement. Third, the covenant between God and Christ is the basis of Christ's work in bearing the penalty of sin, and imparting life to the sinner. This is the representative aspect of the Atonement.

THE PENAL ASPECT OF THE ATONEMENT.

The first thing which we apprehend in the fact that

Christ died for us, is that He was punished for our sins. This is a purely judicial matter between God and Christ;—quite apart from the attitude of the sinner toward the Saviour. God, as Judge, has visited the penalty of each sin upon our Substitute, and has no further penalty to inflict upon those for whom He stands. Hence, “The Father judgeth no man, but hath committed all judgment unto the Son.” (John 5:24). “Who His own self bare our sins in His own body on the tree.” (1 Peter 2:24). “Being made a curse for us.” (Gal. 3:13). He hath borne our griefs and carried our sorrows; He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.” (Isa. 53-4, 5).

This judicial justification is the earnest and pledge of the constitution of a vital relationship between the sinner and the Substitute.

THE VITAL ASPECT OF THE ATONEMENT.

Christ is not only a Sin-bearer, but also a Life-giving Spirit (1 Cor. 15:45). His death enables Him not only to throw the robe of an imputed righteousness over the sinner to protect him from the penalty of sin; it also enables Him to come into such contact with the sinner that He can impart His own life. In this aspect the Atonement is a matter between God and man. God, the God and Father of our Lord and Saviour Jesus Christ, becomes the

Father of those for whom Christ stands (John 20:17). Men are made partakers of the divine nature, being born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13).

Therefore in making atonement for the sinner it was necessary not only to meet the penalty of sin, but to provide a righteous nature. The sinner has no such nature, hence it must be provided and worked out in the Saviour, from the first act of righteousness to the last. God prepared a body for His Son in which, as a Man, He might fulfill all that is required of men. Not only that He might fulfill all that was required of Adam, but all that is required of sinners. To repent, and confess, and come to God for pardon is the righteousness which is first required of sinners. This righteousness is provided for in the first act of Christ's public ministry. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins * * * and they were baptized of him * * * confessing their sins. Jesus came * * * and was baptized of John." (Mark 1:5, 9). In answer to John's protest against His taking such a position He said, "Thus it becometh us (as the Substitute of the sinner) to fulfill all righteousness." The sinner's conviction of sin, and of his need of a Saviour, his faith in and acceptance of Christ, as well as the believer's denial of self and experience of righteousness, are in Christ. In our stead—for us—as if it were us, Christ came to do the will of God. In our stead He repented of sin, and turned from it unto God, being

baptized with the baptism of John. In our stead He put faith in God, received the baptism of the Spirit, resisted temptation, did all good works, loved the Father with all His heart, mind and strength, and His neighbor as Himself. The love, obedience and devotion which, as a Man, Christ manifested toward the Father; the love and self-sacrifice which He manifested toward men; the perfect unity and fellowship between God and man in Himself are all imparted to the sinner through the substitution of the divine life for the old nature. Christ's life in the flesh forms the new and living way by which we draw nigh to God (Heb. 10:20), the "footing of good works" upon which we are created anew (Eph. 2:10 Rotherham). It is in the body of His flesh that we are reconciled—by His fulfilling all righteousness in our stead. (Col. 1:22).

But it is only through death that this life can be imparted. "When Thou shalt make His soul an offering for sin, He shall see His seed." Speaking of this death Christ said, "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." (John 12:24). "You hath He reconciled, in the body of His flesh, through death." Christ first wrought out all righteousness as a Man, then He died that He might, in death, come in contact with men dead in sin, and by His life-giving touch impart His nature to them.

THE REPRESENTATIVE ASPECT OF THE ATONEMENT.

In this third aspect, like the first, the Atonement is a matter between God and Christ. "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). Let us look to the Lord to give us a true estimate of the weight of this little phrase "in Christ." Two short words, but involving more in their eight letters than all other words which can ever be spoken to men. "God in Christ—reconciling." Of Himself, through Himself, unto Himself, God has made man one with Himself—in Christ. This identification of men with Christ is an absolute fact, an eternal reality, a life-giving truth, entirely independent of any temporary state of the person represented. It was while we were enemies we were reconciled. (Rom. 5:10). Unbelieving, unregenerate, unenlightened, we were reconciled in Christ as a Representative—a Substitute in whom we stand complete in the will and purpose of God. The Atonement is not only a work which makes salvation possible under certain conditions. It is a work which produces conditions. When God made covenant with Abraham He swore by Himself, "Surely blessing I will bless thee." Because of this unconditional covenant Abraham became the father of many nations. It was the covenant, not Abraham's faith, which determined conditions. Faith was first the result of blessing. Afterward it became the channel of further blessing.

God spoke, "Surely blessing I will bless thee." In that word lies the vital force, the essential nature, the ultimate state of the children of Israel. Because of that word God says, in the midst of Israel's sin and obstinate rebellion, "I have not beheld iniquity in Jacob, nor seen perverseness in Israel." (Num. 23:21).

It is just so in the covenant of grace. Back in the infinite ages of eternity this covenant was made between the Father and the Son, constituting Christ the Representative and Priestly Head of mankind. "The Lord hath sworn, and will not repent, Thou art a Priest forever, after the order of Melchizedek" (Psa. 110:4). And Christ replies, "Lo, I come to do Thy will, O God" (Psa. 40:6). This will was that He should lay down His life in order that those whom He represents may be at one with God. Coming as a Priest He must have somewhat to offer for those whom He represents, there must be the blood of the "everlasting covenant," so we read, "Christ hath appeared to put away sin by the sacrifice of Himself." (Heb. 9:26). "He by Himself purged our sins," or "Purification of sins having achieved." (Heb. 1:3 Rotherham). Christ came to put away sin itself. God made Him to be sin (2 Cor. 5:21) that it might come to an end in Him. "Thou shalt make His soul an offering for sin." (Isa. 53:10). His blood was shed, He laid down His life for the remission of sin, "For the life of the flesh is in the blood; and I have given it to you upon

the altar to make an atonement for your souls, for it is the blood which maketh an atonement for the soul." (Lev. 17:11). When Christ rose from the dead it was not in the life of the blood, but in the life of the Spirit. That principle of life to which evil can appeal came to an end in Him. Sin was done with, cast behind God's back, "forgotten," "blotted out." It is not enough to say it was as if sin had never been. In the Trespass Offering there was not only atonement made, but "amends." One-fifth was paid beside the principal. (Lev. 6:5). God made man upright, but in Christ man is not only upright, but holy. In our Substitute sin disappears, and man is at one with God.

Atonement, Reconciliation, Propitiation, Substitution are long words, which do not always convey definite truth to the mind. But this simple word, "in Christ," brings before us a Person rather than a truth, a Mighty Saviour, whose existence as a Priest is the pledge that God is creating man anew in Him.

II.

THE EFFICACY OF THE ATONEMENT.

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish.

"Or what king, going to make war with another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" Luke 14:28-31.

We have seen that the Atonement is complete in Christ. In His own Person He answers for men to God, and to God for men at every point. He meets the sinner in death, imparts His own life, and works out His own righteousness in the development of that life.* Since no one but Christ is responsible for this work the efficacy of the atonement depends on His nature and power. So we come to the question:

*NOTE. This is not to ignore human responsibility. As we shall see later in the argument this has its place on a lower plane as a matter between Christ and the sinner. The Atonement is a matter between God and Christ alone.

WHO IS THE LORD JESUS CHRIST?

The answer rises from every regenerate heart, He is the Son of God. Who, then, is God? Who can answer? Who can speak of the Invisible, Unknown, Unknowable One? If even the seraphim veil their faces in His presence how can we lift our eyes to the glory which would shrivel us to ashes, if indeed we were so far advanced in the scale of creation as to be aware of His presence. In our conception of God the first and controlling thought should be of one Infinite Being. "Hear, Oh Israel, the Lord our God is one Lord." It is true there are three Persons in the Godhead, but it is a subordinate truth. The truth, the absolute, essential truth, is that God is one. He reveals Himself as three in one because it is only through the trinity of His nature that the creature can in any measure understand Him. The Second Person of the Godhead, being God Himself, of one nature, equal in existence, in position and in power with the Father and the Holy Spirit, is the Word, the Revealer, the One who makes known. We have no words to speak of God—no basis for any thought of Him, except as He is revealed in Christ, and in Christ's relations with the Father and the Holy Spirit.

In considering Christ as the revelation of God the constitution of His nature claims our first attention. Great is the mystery of the Trinity! No finite mind can ever fathom it. Great, but on a lower plane, is the mys-

tery of the three-fold nature of Christ. As God exists in three natures, or Persons, so Christ has three natures.

CHRIST IS GOD.

Christ is the self-existent, Supreme, Unchangeable God. "The Word was God." (John 1:1). "Christ came, who is over all, God blessed forever." (Rom. 9:5). In speaking of the Son the Father says, "Thy throne, O God, is for ever and ever." (Heb. 1:8). But, being the Person of the Godhead who declares God, it became Him to descend to a lower plane. Before this descent, God, in Three Persons, existed alone. As long as He remained nothing less than God He must remain alone. In order that there might be a creation God Himself descended from His high estate, was "begotten," "brought forth," and as the "First-born of every creature" became Himself the starting-point of creation. So we see

CHRIST IS THE SON OF GOD.

The Bible does not say that God made all things out of nothing, but that Christ is "The beginning of the creation of God." (Rev. 3:14). "The first of God's works." (Prov. 8:22 R. V. mar.). He is the Head of creation. In Him we live, and move, and have our being. If He should gather to Himself His spirit and His breath all creatures would die. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or

dominions, or principalities, or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist." (Col. 1:16, 17).

All through the centuries Christ was known among men. Enoch walked with Him. Job beheld Him. Abraham prepared a meal for Him, and looked with Him toward Sodom, reasoning with Him concerning His judgments. Moses saw Him face to face, and talked with Him as a man talketh with his friend. He appeared to Joshua as Captain of the Lord's Host. And to all the long line of Old Testament saints He was revealed according to their need.

In this conception of God descending from His original state, thus throwing, from the divine side, a bridge across the infinite chasm between Himself and His creation, lies the vital force of our faith in Christ's divinity.

CHRIST IS THE SON OF MAN.

As the beginning of the infinite ages of eternity God made His first descent in becoming the first begotten of the Father. Nineteen hundred years ago Christ made His second descent in becoming the Son of man. "Being in the form of God, He thought it not a thing to be held onto, to be equal with God (equal as a son), but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." (Phil. 2:6, 7). "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as

of the only begotten of the Father." (John 1:14). "God sending His own Son in the likeness of sinful flesh." (Rom. 8:3). He identified Himself with us in every part of our complex life, and at every point of our varied experience. He was born of a woman, made under the law, made in the likeness of sinful flesh, in all things made like unto His brethren, being tempted in all points like as we are, and suffering being tempted; despised and rejected of men, a Man of sorrows and acquainted with grief; without form or comeliness, or beauty that men should desire Him; the friend of publicans and sinners, represented as a gluttonous man and a wine-bibber, a disturber of the peace, a blasphemer, and looked upon by His own people as beside Himself. A Man who had not where to lay His head, who was among men as one that serves, who washed His disciples' feet; who when He was reviled reviled not again, when He suffered threatened not; who was meek and lowly in heart through all the trials, deprivations and vexations of His earthly life, and as a sheep before its shearer through the awful ignominy of His cruel death.

THE THREE-FOLD NATURE OF CHRIST.

Let those who would be indeed partakers of the divine nature dwell often and long upon the nature of the Man who died for us. This is the vital point in the plan of salvation. If He were nothing more than

man His life could be only an example for us, and His death the end of all hope. If He were only God He could not meet us in our death in sin. To conceive of Him as God, and as man, with no recognition of His intermediate nature as the Son of God is simply the old pagan idea of the gods coming down in the likeness of men. The distinguishing mark of the regenerate soul is recognition of the Son of man as the Son of God. We should distinguish clearly between the Son of man, who is Jesus, and the Son of God, who is Christ. Though the Second Person of the Trinity, the Son of God, and the Son of man, are one Person, yet Moses never saw God, except as He was manifested in Christ, and he never saw Jesus till he stood with Him upon the mount of Transfiguration. Daniel saw the Son of God and the Son of man in juxtaposition.

“The Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: His throne was like the fiery flame and His wheels as burning fire. A fiery stream issued and came forth from before Him, thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.” This was Christ, the Son of God. “I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that

all people, and nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." This is Jesus, the Son of man. Again, in Revelation, we see Christ, the Son of God, upon the throne. "Behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. * * * And the four beasts rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those four beasts give glory and honor and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, oh Lord, to receive glory, and honor, and power; for Thou hast created all things, and for Thy pleasure they are and were created." And now the Son of man appears. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain * * * and He came and took the book out of the hand of Him that sat on the throne. And when He had taken the book, the four beasts and the four and twenty elders fell down before the Lamb * * * and they sung a new song,

saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood. * * * And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

A careful study of these and other passages show that Christ, the Son of God, is the Head of creation in general; while Jesus, the Son of man, is, in His atoning work, constituted the Head of the human race. Still, while God limits Himself by taking these positions, and as the Son, acts always in strict subordination to the Father, He is in each none the less God, "The Blessed and only Potentate * * * who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, or can see; to whom be honor and power everlasting. Amen."

With this view of the three-fold nature of Christ before us we are ready to consider the efficacy of His

work. Will He surely accomplish the salvation of all for whom He stands, or is there some power which may ultimately defeat or mar His work?

SATAN IS THE INSTRUMENT OF GOD, AND THE FOE
OF CHRIST.

The existence and operation of a force antagonistic to good, of a being who uplifts himself against God, suggests the idea that God has a Rival who is working independently of Him. This is not the Scriptural view of evil. God created both evil and good, light and darkness. (Isa. 45:7). That is, He made beings capable of developing either. When, through the liberty of His creatures, evil came into the universe, its personal head was not a rival of God, but an agent necessary in His plans. In God's process of utilizing the force of evil, Christ, as the First-born Creature, encountered Satan as a foe to be fought and overcome. But God and Satan never occupied any such equal rank. The power of Satan was as much below God's after his fall as it was before. He is but a creature at the best, and his power subservient to and utilized by God at every point. God deals with evil as He does with the wrath of men—makes it to praise Him, and the remainder He restrains. However extensive Satan's domain, however long his lease of power, he can only carry out the purposes of God. When evil reached its height in the death of Christ it supplied the conditions necessary if the One, the Only One, was to be multiplied; it enabled the

Almighty God to impart Himself to His creatures ; and it manifested God in His essential being as Love, sacrificing Himself for men. When we worship God it is not enough to recognize Him as the greater of two powers. There is no power but of God. "There is no God beside me, yea, I know not any." In the measure in which evil, in any form, looms dark within our vision as we bow before the Lord, in that measure we are idolaters.

But while Satan is only a tool in the hand of God his position in the ranks of created beings makes him a powerful antagonist to the Son of God. The struggle between Light and Darkness, Good and Evil, Christ and Satan is not an unequal one. However mysterious it may seem to us it is evident that Jesus Christ may be worsted, in certain places and at certain times, in a conflict with a being who is in absolute subjection to His Father. Satan succeeded in Eden, he will succeed again after the Millennium in deceiving Christ's subjects, and leading them in rebellion against Him. But his victory is only temporary. Gen. 3:15 comprises the whole story. "I will put enmity between thee and the woman, and between thy seed and her seed." "It (Christ) shall bruise thy head." Here is Christ's ultimate victory. "Thou (Satan) shalt bruise His heel." Here is Satan's temporary triumph.

It is as the "seed of the woman" that Christ meets Satan in this conflict, because as a Man He occupies

a place unique in its advantages for touching every part of His creation. Our race constitutes that central point in the universe where spirit and matter meet in an intermediate, personal force—the human soul. As a human being Christ is related through the spirit with the spiritual creation, through the body with the material creation, while in His soul He has the power to determine both. In His absolute resistance to evil at every point He met His death—in Satan's hour, and the power of darkness. But that death was Satan's defeat and Christ's victory, for through death He destroyed him that had the power of death.

But our Substitute is not only a Created Being gaining a dearly bought victory after a desperate fight. He is God Himself. Herein lies the efficacy of the atonement—the whole scheme was wrought out in a Person who is at once the Infinite God, the Offspring of God, and the Offspring of man. It was a Man who died on Calvary's cross, but a Man in whom the Creator and Sustainer of the universe is personified, and in whose person God sacrificed Himself for men. One clear view of the three-fold nature of our Saviour would put an end forever to all question of His ultimate success in a work which involves His very being. When one soul for which Christ has made atonement is finally lost God will be God no longer, and Satan will have the throne.

This truth of the efficacy of the atonement is more

solemnly attested in Scripture than any other. "God, willing more abundantly to show the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation." (Heb. 6:17, 18). The two immutable things are God's promise and His oath. This is the promise, "God was in Christ reconciling the world unto Himself." This is the oath, "The Lord sware and will not repent, Thou art a Priest forever." To doubt the effectiveness of work which is begun, carried out and completed in His own Person is to doubt God Himself.

III.

THE EXTENT OF THE ATONEMENT.

"Woe unto them * * * that say, let Him make speed, and hasten His work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." Isa. 5:19.

Thus far we have seen that the Lord Jesus Christ has taken the place of the sinner, not only bearing the sin, but working out perfect righteousness, to be imparted to man through the substitution of the divine life for the old nature. We must now face the question: How far does this work extend? Does it include all who fell in Adam? And, if it includes all, does it include all alike—with the same purpose and the same effect?

THREE VIEWS OF THE ATONEMENT.

There are three different views of the atonement more or less clearly held in the nominal church. A small class see Christ as the Substitute only of the elect. In Rom. 5:18 they say the "all men" upon whom the condemnation comes refers to the whole human race; but the "all men" upon whom the free gift comes unto justification of life must necessarily refer only to those

who are chosen out of the race by the sovereign grace of God, since the elect alone are saved.

A much larger class see Christ as the Substitute of the race, and believe that He died for every man—for one as much as another. But since all do not come to Him in this life they conclude that Christ does not save all for whom He stands—thus denying the efficacy of the atonement.

The third class hold that the Atonement was made for the race, and that it must be effective—that is, that all must be saved. But they do not accept the Word of God concerning election, or the necessity of faith. This error is a vital one. To believe that Christ has died for all, and that He will in some way save all, without regeneration or conversion, is to shut one's self up to spiritual death.

Each of these views is incomplete. The first and third classes are right in their conviction that the Atonement must be effective for all for whom it was made. The first and second classes are right in insisting that regeneration and conversion are essential to salvation. But the first class "gainsay" the plain statements of the Word of God concerning the extent of the Atonement in order to maintain God's supremacy; and the second class make light of God's supremacy in order to maintain man's responsibility. In the effort to reconcile apparently conflicting doctrines of the Word of God men may convince themselves of

limitations in the Atonement; but the better way is to place truths which seem contradictory side by side, and then look to the Lord for a third truth which will bring out the real harmony between them. To cut down or vitiate truth concerning God and His work, in order to account for truth concerning man and his work, is unworthy of a child of God. There is no uncertainty or indefiniteness in God's statements concerning the extent of the Atonement. On the contrary one can hardly find another doctrine stated so clearly, positively, or so repeatedly as this: That Christ stands before God as the Head of the race, and that He is the Substitute for every human soul.

CHRIST THE SUBSTITUTE OF THE RACE.

May the Holy Spirit lead us into a deep appreciation of Matt. 18:3 and 11:25, 26, as we listen to God's word on this subject.

“ Just as, through one man,

Sin into the world entered,

And through sin death,

And thus unto all men death passed through,

Because all sinned:—

Hence, then, as through one fault, the decree was

Unto all men, unto condemnation,

Thus also, through one establishment of righteousness the decree is

Unto all men, unto a righteous acquittal to life.

For, just as through the disobedience of the one man,

The many were constituted sinners,
 Thus also, through the obedience of the one,
 The many shall be constituted righteous. (Rom. 5:
 12, 18, 18).

“And He is a propitiation for our sins; not, however, for ours alone, but also for those of the whole of the world.” (1 John 2:2).

“ * * * For just as, in the Adam, all die, thus also, in the Christ, all shall be made alive.” (1 Cor. 15:22).

“And we have gazed on Him, and bear witness that the Father has sent the Son, as Saviour of the world.” (1 John 5:14).

“For God sent not forth His Son into the world that He might judge the world, but that the world might be saved through Him.” (John 3:17).

“ * * * I came that I might save the world.” (John 12:27).

“See! the Lamb of God! He who takes away the sin of the world.” (John 1:29).

“God was, in Christ, reconciling a world unto Himself.” (2 Cor. 5:19).

“And I, if perchance I be uplifted out of the earth, will draw all unto myself.” (John 12:32).

(Rotherham's Translation. Emphasis given by Greek arrangement.)

“All we like sheep have gone astray; we have turned

every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isa. 53:6).

"Christ Jesus, who gave Himself a ransom for all, to be testified in due time." (1 Tim. 2:6).

"That He by the grace of God should taste death for every man." (Heb. 2:9).

Christ, the Second Man, is revealed in these passages as the Head of the human race—standing for them before God in a relationship just as real and irresistible as that which exists between Adam and his descendants. Many theologians insist that the race for which Christ stands as Constitutional Head does not include all of Adam's race. From the change from "all" to "many" they conclude that all those declared justified in verse eighteen are not made righteous with the "many" of verse nineteen. We might as well conclude from the use of "many" in verse fifteen that all Adam's descendants did not die in him. But the truth that Christ died for every man born of Adam does not rest entirely upon the fifth of Romans. The covenant of grace was made with Christ as priest after the order of Melchizedec, who was priest of the Most High God. This title—"The Most High God"—is used in Scripture exclusively of God in His relation to the world at large, in contrast with His relation to the elect. Who that is familiar with the Holy Spirit's interpretation of the story of Melchizedec can imagine that there is no significance in the fact that He was priest to God in

His relationship to all mankind. We have before us many passages which state that Christ died for all (2 Cor. 5:14, 15) as plainly as words can state it. It is as plain as that the gospel is offered to all mankind in this present age. Anyone who accepts the truth that God is offering salvation to all men is bound to believe that there is something back of the offer. What is back of it? A full Atonement—nothing less. The idea of a potential work—an atonement that makes salvation possible for part of the race, and in addition, an effective work for the elect—has not a shadow of ground in Scripture.

CHRIST THE SUBSTITUTE OF THE INDIVIDUAL.

Christ is not only Head of the race, but the Substitute of every man. In reckoning the value of the Trespass Offering no part of the principal could be left out. "All we like sheep have gone astray —." God has been defrauded of each of these sheep, and Christ has more than paid back every debt. The whole question turns upon God's attitude toward the individual. "The Son of man came to seek and to save that which was lost," does not mean that He came to save the lost *en masse*. He was saving one despised publican. "He loved *me* and gave Himself for *me*." Every child of Adam can say that on the authority of this word of God, "He tasted death for every man." In the faith that Christ stands for the individual lies the vital power of the gospel. Faith in Christ as the Sub-

stitute of the race as a whole may or may not exist in the believer; but there is not, never has been, and never will be a human being truly saved who does not recognize Christ as the Saviour who stands for him—just his own particular self; who bore his sins—just his own particular sins, in His own body on the tree.

Either Christ did or He did not stand for every man. If He did He can invite all to come to Him. If He did not He can invite only those for whom He did stand—to invite others would be a monstrous farce. Which of us would offer a fish if we had only a serpent to give? To offer salvation to a sinner for whom no Atonement has been wrought out would be devilish, not Godlike. The fact that the sinner could not know whether or not the Atonement had been made in his own particular case would make the position of one who offered it only the more despicable. Man's responsibility is not to be considered here. We are on a higher plane at present, considering the responsibility of The Man in His work to God-ward for men. We have seen that work to be the substitution of one man for another, and that the Substitute is God, Christ Jesus. Now, shall we qualify this divine work by considerations down on the plane of human action? No. Let us be clear as to what God has done, and hold to that—let God be true, and questions on the lower plane will be more easily solved.

GRACE AFTER DEATH ILLUSTRATED BY THE CALLING
OF THE GENTILES.

The question of the extent of the Atonement brings us to what is, perhaps, the most difficult point in the scheme of gospel truth. It may be helpful to consider the corresponding dilemma in the history of God's earthly people.

From the call of Abraham to the climax of Israel's earthly glory in the reign of Solomon, the burden of the word of the Lord to Israel was that they were an elect, peculiar, special people, out of all the people on the face of the earth. "And what one nation in the earth is like Thy people Israel, whom God went to redeem to be His own people, to make Thee a name of greatness and terribleness, by driving out nations before Thy people, whom Thou hast redeemed out of Egypt? For Thy people Israel didst Thou make Thine own people forever; and Thou, Lord, becamest their God." Even in the routine of daily life this fact was kept constantly before them; in eating, drinking, the dishes they used, the things they touched—at every turn they were reminded that they were separated from the rest of mankind unto God. But the time came when this truth, important as it was, and necessarily emphasized in their early national life, was to be overshadowed by a greater truth. Notice, it was still as true as ever that they were God's elect people. But now that they had learned it—now that it was inwrought

into their very being, so that they could not lose it and retain their individuality—God presented to them another truth, and those who were well enough acquainted with Christ rightly to divide the Word went on in the path of life, leaving the rest to cling to the dead letter of the law in calm assurance that they were the only objects of God's favor.

The tenth chapter of Acts tells the story of God's method of opening the eyes of His people to the truth which had hitherto been kept in the background. "Peter fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowl of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." Then follows the opening of the door of faith to the Gentiles through Peter's instrumentality. Consider how grave was his position. Through his mind there would be running such words as these: "Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on

the ground, which I have separated from you as unclean." "Of their flesh ye shall not eat, and their carcass ye shall not touch; they are unclean unto you." (Lev. 20:25 and 11:8). Words which had been taught him from his infancy; by which his soul had been formed, and his life determined. And the voice had said, "Rise, Peter, kill and eat." The twenty-eighth verse gives his interpretation of the vision, "God hath showed me that I should not call any man common or unclean."

Shall we not listen as obediently to the voice in its warning, "What God hath cleansed, that call not thou common." We have God's word before us stating that Christ is the propitiation and the righteousness of every human soul—that He has cleansed not only his elect, but the great outside world—that God is, in Christ, reconciling the world unto Himself. Dare we let go our hold of this fundamental fact when we come to consider human responsibility? As the devout Jew read the prophecies concerning the favor of God to the Gentiles he would be as much at a loss to reconcile them with his positive knowledge of God's exclusive favor to Israel as believers are now in reconciling the salvation of the souls of the dead with the positive limitation of salvation to those who, in this life, believe and accept Christ. Like Israel, we cannot see afar off—cannot get the idea of the everlasting God, who works out His purposes from age to age, in each age adapting His method of work to the altered

state of His creatures. Let us profit by Peter's experience, and whatever insurmountable obstacles loom up before us in accepting the truth that Christ is the Substitute for every sinner, let us ponder again these most positive statements from God's Word concerning the extent of the Atonement, and believe them "without gainsaying."

Few of my readers will be willing to admit that Christ has undertaken to save only part of the race. I speak to the rank and file of the church of Christ. Are you willing to admit that He fails to accomplish what He has undertaken? The true child of God will only ask, "What has He said He will do?" Hear His answer: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." (Isa. 45:22, 23). "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10, 11). And lest we should consider this only enforced subjection we are told, "Everyone that sweareth by Him shall glory," and "No man can say that Jesus Christ is Lord, save by the Holy Ghost."

SALVATION

O God, Thou art my King of old, working salvation in the midst of the earth. Thou art the Everlasting God, working out Thy purposes of grace from age to age. Thou wilt have all men to be saved, and to come to the knowledge of the truth. Thou art saying, "Look unto me, and be ye saved, all the ends of the earth." We pray Thee to keep us looking unto Thee. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the folds, and there be no herd in the stalls," still may we look unto Thee, and rejoice in the God of our salvation. Amen.

IV.

THE APPROPRIATIVE NATURE OF SALVATION.

"Be ye reconciled to God." 2 Cor. 5:20.

We have seen the substitutionary nature, the divine force, and the racial extent of the Atonement of the Lord Jesus Christ. Salvation, Redemption, Judgment are all included in this Atonement. These name the processes through which God accomplishes in man what He has already accomplished for him in Christ.

In the first creation God made man a human being. In the second creation He does not eliminate the work of the first, but taking man as he is, He first implants His own divine life, then, by degrees, cuts off the natural or self-life, until a human being who was an enemy of God, is actually at one with God, yet a human being still. In this word—"by degrees"—we find the place of the three processes of atonement which we are now to consider. After God has, at regeneration, imparted His own life He cuts off the self-life according to the will of the soul upon which He is working. If a man will accept the Saviour he is saved. If he will deny self he is redeemed. If he rejects the Saviour, or neglects the Redeemer, he is judged. So, whether by grace or by judgment, the self-life is ultimately cut off, and

Christ's life takes its place. As we study Salvation, Redemption, Judgment, let us constantly bear in mind that they are only processes, whose vital force lies in the nature of Christ and in His work.

SPIRITUAL QUICKENING IS OF SOVEREIGN GRACE.

The first thing necessary in salvation is the spiritual quickening or enlightenment by which the sinner is enabled to hear the Word and come to the Saviour. Let us see why this is necessary.

“By one man sin entered into the world, and death by sin; and so death passed upon all men.” This is the short and awful story of Adam's headship of the race. His sin introduced the taint of corruption into the constitution of his descendants, so that every human being must say, “Behold, I was shapen in iniquity, and in sin did my mother conceive me.” The condition of the earth before God began the work of its re-creation is the God-given view of the spiritual state of the natural man. “And the earth was without form, and void; and darkness was upon the face of the deep.” “A ruin,” “empty,” and “darkness”—this is the picture. “Ye were sometimes darkness,” “dead in trespasses and sins.” Scripture gives many different views of sin. Sin is lawlessness, defilement, blindness—but more than these, sin is *death*. Think what death means for the body—absolute helplessness, absolute unconsciousness, absolute hopelessness—as far as anything inherent

in the body is concerned. This is Man's spiritual state apart from Christ. He is helpless to reach up to God; unconscious of his need of Him, with no possibility within himself of ever coming any nearer to Him.

"As by the offence of one judgment came upon all men unto condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." This is the story of Christ's Headship of the race. But Christ, being the Second Man, must regenerate a race of sinners. Misconception is easy here. Because the race is already in existence we are apt to think of this regeneration as reformation. Let us dwell upon the fact that a dead man cannot make himself alive. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned"—and the spirit is dead. "The god of this world hath blinded the minds of them that believe not." However brightly the light may shine the darkness comprehends it not. When Peter confessed that Jesus was the Son of God, Christ said, "Flesh and blood have not revealed it unto thee, but my Father." It is the prerogative of God to give life. We are absolutely dependent upon grace for the first flicker of light which comes through the brooding of the Spirit upon the dark waters of the human soul. The work of God's sovereign grace in bringing the sinner to believe in Christ begins deeper down than can be reached by his consciousness,

to say nothing of his volition. Christ is the Beginner of our faith. (Heb. 12:2 mar.). He comes down into our place of death in meeting the penalty of sin. And here He meets the dead spirit of man. We are not aware of his presence, for we are dead. But He touches us. If He were only man the touch would not affect us. If He were only God He could not meet us here. But He is man, and in bearing our sin He meets us in death; He is God, and hence His touch gives life. Just the germ of life is given. We are not born again as yet. This is but spiritual quickening. A man in whom this work is wrought becomes aware of a growing discomfort or unrest; a longing for a better life; a conviction of sin; a nameless flutter, stirring, trembling in his inner consciousness as he awakes to a new sense of divine possibilities, and of responsibilities unknown before. "You hath He quickened who were dead." (Eph. 2:1).

HUMAN RESPONSIBILITY IN THE MATTER OF SALVATION.

Christ stands at the door and knocks. We choose whether we will bid Him enter or not. He imparts to us the faith which enables us to hear the Word, and to open our hearts to Him, but He does not deprive us of the power to keep them closed. In answer to the question, What must I do to be saved? a definite act of the will is enjoined. "Believe on the Lord Jesus Christ, and thou shalt be saved." The offerer laying his hand

on the head of the offering is God's picture of the sinner's part in salvation. By faith we identify ourselves with our Sin-bearer and our Righteousness. To be saved is to appropriate Christ. "Salvation is of the Lord, He is become my salvation." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "If ye believe not that I am He ye shall die in your sins." Everything is in Christ for us, but it is ours only as we take, appropriate, believe it. Of its own volition, its own free, independent choice, the quickened soul receives the Saviour. "And to as many as received Him, to them gave He power to become the sons of God—which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 12:12, 13). "Of His own will begat He us with the word of truth." (Jam. 1:18). "Being born again, not of corruptible seed, but of incorruptible." (1 Peter 1:23).

In the Atonement there can be no failure, since the parties primarily concerned are God and Christ. In salvation there may be temporary failure at any point, since it depends upon man's appropriation of Christ. While the quickened soul is at liberty to accept the Saviour it is necessarily at liberty to reject Him. "Ye will not come unto me that ye might have life."

To bid Him come in is to rise from the human to the divine. To reject Him is to fall from the human to the fate of the devil and his angels.

Faith must be continued in order to salvation. Both Scripture and experience clearly teach that it is no uncommon thing for the quickened soul to believe for salvation without coming into any real union with Christ. "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away." "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." "Do ye now believe?" is the vital question throughout the Christian's course. Obedience to the command, "Work out your own salvation," is the essential condition of God's continued working in us. Repentance is to turn round toward God, saying, "I will take the cup of salvation." To cease to take is to turn back toward the world—to fall from the grace of God.

At first the paths of the true and false believers run side by side. Like the wheat and tares they grow together—no man can distinguish between them. Both are alike quickened, the Word has been received and sprung up. Now if the earth prove too shallow, if the thorns are too numerous; if we fail to abide in the Saviour to whom we have come we are cut off.

“Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.” “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples.” “Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.”

But the quickened soul which rejects the Saviour, and the professed believer who neglects Him, are not the only ones who fall from the grace of God. The Scripture also speaks of reprobates—those who sin willfully after they have received the knowledge of the truth, who have trodden under foot the Son of God, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite unto the Spirit of grace. (Heb. 10:26, 29). “Those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of

the world to come." (Heb. 6:4, 5). These warnings show that at any point in a professed Christian experience the soul may cease to appropriate the salvation offered. To every believer the exhortation comes, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." (2 Cor. 13:5).

God, in Christ, is reconciling the world unto Himself. In this process He is beseeching the sinner to be reconciled unto Him. Some are accepting, and there is joy in the presence of God. Some are refusing, and the Lord is saying, "Ye will not come unto me that ye might have life." Some are drawing back, and He is saying, "How often would I have gathered you." Some are falling into sin, and He is saying, "They were filled, and their heart was exalted, therefore have they forgotten me." Still He waits, and is long-suffering to us-ward, not willing that any should perish, but that all whom He calls should come, and be saved.

V.

DISPENSATIONAL VIEW OF THE PLAN OF SALVATION.

“In all wisdom and prudence having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in Him.” Eph. 1:9, 10.

We have seen Christ, the Man in whom dwelleth all the fullness of the Godhead bodily, standing as the Substitute of each human soul—and over against Him the race, dead in sin, absolutely dependent upon God for the light and power to come to the Saviour. “No man can come to me, except the Father that hath sent me draw him.” (John 6:44). As Christ begins to work out His salvation in this world a few receive Him as their Saviour, and are faithful unto death; more reject or neglect Him, and fall from the grace of God. The great majority of human souls are not enlightened, in this life, by the Light which (sometime, somewhere) lighteth every man which cometh into the world. We are now to consider how Christ carries on the work of salvation throughout the ages, or dispensations.

Let us beware what standpoint we occupy in the study. We may, in the flesh, consider the plan of salvation from the natural standpoint, seeing what man must do in order to be saved. Or we may take our stand in Christ, and see what the Head of the race must do in order to work out in man what He has already wrought out for him. We know the effect of keeping the natural standpoint in our own personal experience of salvation. However strenuous our endeavor after righteousness may be, failure is constantly confronting us, and our own faith and obedience bound our horizon. But when we rise to our true standing in Christ it is His success—His faith and obedience—the mountains of His righteousness, which, stretching away beyond all our success and failure, fill our hearts with joy and praise. So in considering the salvation of the race, if we keep the natural standpoint we shall see no light beyond this life for the multitudes of lost souls. It is only as we rise to the height of God's revelation of the work of our Risen Lord that our hearts are enlarged to understand the Everlasting God—in His work from age to age.

GOD'S METHOD OF WORKING OUT THE SALVATION OF
THE RACE ON EARTH IS TYPICAL OF HIS
METHOD OF SAVING THE WHOLE RACE.

The epistle to the Romans is the logical presentation of the whole plan of salvation. Up to this point of our argument we have had, in substance, the teaching of the

epistle as far as the sixth chapter. The sixth, seventh and eighth chapters concern the elect exclusively. The ninth, tenth and eleventh chapters are dispensational, showing the whole scheme for the salvation of the race on earth. In the ninth chapter the distinction is made between Earthly and Spiritual Israel. "For they are not all Israel that are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. * * * * The elder shall serve the younger." Observe the different natures of these two Israels.

God chose Abraham, and promised him two seeds, an earthly and a spiritual seed. (Gen. 13:16 and 15:5). The earthly nation of Israel had no spiritual connection with God. The sacrifices ordained for them were for the purifying of the flesh. (Heb. 9:13). They were called to be a nation among the other nations—nothing more than an earthly nation. Their peculiarity among the nations—the hope of their calling was simply this, that they were chosen of God as the medium of blessing to the earth through their vital union with Spiritual Israel. In the midst of Earthly Israel there was from the beginning a spiritual people. Earthly Israel was called of God from Mesopotamia into Canaan,—Spiritual Israel was called out of Earthly

Israel into the rest and peace of God. Earthly Israel was adopted of God,—Spiritual Israel was born from above. Earthly Israel saw the visible manifestation of God in the Shekinah glory,—Spiritual Israel endured as seeing Him who is invisible. Earthly Israel had the covenant of earthly blessing,—Spiritual Israel had no continuing city here, but sought one to come, even a heavenly city. Earthly Israel had God's law on tables of stone,—Spiritual Israel had it laid up in their hearts. Earthly Israel had the ritual for service of the true God, and observed the outward form,—Spiritual Israel saw Christ revealed in this ritual, and worshipped Him. To Earthly Israel were committed the oracles of God, and through them, as concerning the flesh, Christ came; but so far were they from understanding their own Scriptures that they fulfilled them in condemning their King, while Spiritual Israel recognized Him in His rejection, and went forth to Him without the camp.

In the eleventh chapter Earthly and Spiritual Israel and the Gentiles are clearly set before us in their mutual relations. "Hath God cast away His people?" Yes, He has cast away His earthly people—Earthly Israel. "God spared not the natural branches," "Israel hath not obtained that which he seeketh for—God hath given them a spirit of slumber, eyes that they should not see, and ears that they should not hear." But He has not cast away Spiritual Israel. God forbid! "They are the

remnant according to the election of grace," the "good olive tree," into which the Gentiles are grafted.

Now that the Gentiles are brought before us we see the whole race as it exists on earth. The Gentiles, or all men that do not belong to either Earthly or Spiritual Israel—all who have no covenant relation with God, are grafted into Spiritual Israel. That is, they are brought into the same relation with them which Earthly Israel had occupied. Notice, their union is with Spiritual Israel, not with God Himself.* While the Gentiles are occupying this place of privilege the branches which were broken off that they might be grafted in are undergoing age-during punishment, and thus serve as an object lesson of the severity of God.

But what lies beyond this punishment of Earthly Israel? We see them cut off, and the Gentiles grafted into their place, and that their fall has been the riches of the world. But what shall the receiving of them be? "How much more their fullness?" How does God work that "the lump" may be holy in deed, as well as in intention; that, as the root is holy, so the branches may be? Hear God's answer: "For if the

*This fact should discredit the interpretation which identifies the Gentiles with the church. Their union with Spiritual Israel certainly results in some from among them coming into the church, but this is not brought out in Romans eleven. These branches "stand" by the same kind of faith by which the natural branches stood before its loss occasioned their fall. (ver. 20).

casting away of them (Earthly Israel) be the reconciling of the world, what shall the receiving of them be but life from the dead?" "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. * * * For the gifts and calling of God are without repentance."

Here we see the organic unity of the race on earth. The salvation of the Gentiles comes through the cutting off of Earthly Israel, during this present age. After this judgment Earthly Israel is grafted into its old place at the Second Coming of the Lord. Then the life of both Earthly Israel and the Gentiles will be imparted through Spiritual Israel—and the world will be reconciled.

It must be remembered that these dispensational chapters are the super-structure upon the foundation which was laid in the fifth chapter. That foundation requires an account, not only of the race on earth, but of every individual child of Adam, since in it the free gift comes upon all men unto justification of life. This account is found in the typical teaching of the salvation of the race on earth.

THE THREEFOLD NATURE OF THE RACE AS A WHOLE.

Three divisions of the race, as it is related to God in this world, are apparent to the most superficial observer. First, those who, being quickened by grace, receive Christ as their Saviour; second, those who, being quickened, reject or neglect Him; and third, those who are not quickened in this world. These three classes are commonly spoken of as the Converted, or the Church; the Evangelized, or Christendom; the Unevangelized, or Heathendom. In this dispensational view of God's sovereign work of salvation we shall use terms which express their present relation to Himself, designating them The Chosen, The Called, and The Uncalled.

As in the story of the race on earth Israel was called out from among the Gentiles, so in the story of the race as a whole believers are called out from the world. As in the midst of Israel a spiritual people were formed, but not distinguished from the earthly people till the end of the age, so in the midst of the body of professing believers the true believers grow, and are not distinguished from the false in this life.

We gain some idea of the ultimate nature of these divisions of the race from our knowledge of the threefold nature of the individual. Man was made in the image of God—body, soul and spirit, according to this law of tripartite construction. The spirit corresponds with the Chosen, the soul with the Called, and the

body with the Uncalled. In the individual spirit, soul and body each hold an independent relation to Christ, so that the work of salvation is carried on in one, to some extent, without the others. God begins His work in the spirit, imparting His life—so in the race He first forms a body of people in living union with Himself—these are the Chosen. In the soul the choice is made between Christ and self—so in the race, the opportunity to turn from the world to God is given to some—these are the Called. To the body is given only the earnest of salvation in this life, after death comes full redemption—so in the race, there is no direct operation of salvation in this life for the great body of mankind—these are the Uncalled. Now for those who are sufficiently familiar with the general tenor of Scripture to see in the story of Israel and the Gentiles the type of God's dealings with mankind, nothing more is necessary than to follow out the Scriptures concerning the relation of these divisions to each other, and their ultimate end. What happens to Israel and the Gentiles on earth is God's revelation of what will happen to the corresponding divisions of the race in the ages to come.

As Earthly Israel was cut off from Spiritual Israel upon their rejection of Christ, so the Called are cut off from the Chosen at death.

As the nations were grafted into Spiritual Israel when Earthly Israel was cut off, so the Uncalled are grafted into the Chosen. This must occur after death,

since it does not occur in this life. (See 1 Peter 4:6 and 1 Cor. 15:29).

As Earthly Israel will be restored, after the age of judgment, to its place in Spiritual Israel, so the Called will be restored—when the cycle of the ages is complete, and the Jubilee comes round, when everything must come back to its original basis. As Christ appears the second time to Earthly Israel, and they look upon Him whom they have pierced, and mourn for Him; so the Called, after the long, dark night of the ages, shall hear once more the old, old story of Jesus and His love. And as Earthly Israel in their own land, with their stony heart taken away, and a new heart within them, are at last subject to the Lord, so the Called, when the blood of Jesus Christ shall cleanse them from all sin, shall show forth the riches of His grace, and that the gifts and calling of God are without repentance. This is the only adequate explanation of Romans 9-11, and the requisite consequence of the relationship revealed in Romans five between the Lord Jesus Christ and the human race.

See then how Christ works out the salvation of every soul for which He stands. Through the Chosen, growing among the Called in this age, He makes Himself known. In the next age He shows forth His goodness through the Chosen, and His severity through the Called; and in the ages to come He brings the whole race into living union with Himself through the

Chosen. The race knows, by sad experience, what it means to be in Adam. Through all the ages it will be coming to know, with ever increasing joy, what it means to be in Christ.

“Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen.”

REDEMPTION

O Thou who wast dead, and art alive again; Thou who hast exchanged Thy life for ours, that we might exchange our life for Thine; Thou who art made unto us wisdom, and righteousness, and sanctification, and redemption—we do praise Thee that Thou hast bought us, that we are not our own; that since Thou hast come down to our place of death, and we have met Thee at the cross, the old life is left behind—with its sins, its selfishness, its struggles and its defeats, and we have come up with Thee into this blessed resurrection life of love and joy and peace. Dear Lord Jesus Christ, we love Thee! Oh make us to know Thee better, that our love may be deeper, till its resistless current shall sweep away every vestige of the self-life, and Thou shalt live in us. Amen.

VI.

THE LIMITED EXTENT OF REDEMPTION.

“I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.” John 17:23.

We have seen that since God has identified Christ with the sinner, the sinner will ultimately be identified with Christ in His righteousness. We come now to see how this exchange of life is effected in the redeemed.

THE MEANING OF THE WORD “REDEMPTION.”

The meaning of this word must be determined by its use in the God-given history of Israel. At the beginning of this history the nation was in bondage. Deliverance from this bondage was redemption. “Say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.” “And I will put a division

(mar. redemption) between my people and thy people." Bondage, a Deliverer, and Deliverance,—these are the constituent parts of redemption. In the Atonement God imputes, in Salvation we appropriate, in Redemption Christ imparts—perfect righteousness. The work of Atonement is complete. Salvation is the application of this work to the sinner; Redemption is the application of this work to the believer. As the Substitute of the sinner Christ's work is entirely voluntary; as the Redeemer of the saints He fulfills an obligation devolving upon Him in virtue of the filial relationship existing between them and God. Substitution is all of grace. Redemption is the discharge of a natural responsibility. As a father is responsible for his child, and a husband for his wife, so Christ is responsible to free the children of God from sin.

ELECTION.

The Scriptures speak of Christ as the Saviour of the world—of all men, but they never speak of Him as the Redeemer of any but the elect. While it is true that the human race belong to Christ because He is the Second Adam, and because of His substitutionary death for it, that "the earth is the Lord's, and the fullness thereof; the world and they that dwell therein." "All souls are mine"—"Thou hast given me power over all flesh"—yet Christ is not, at present, undertaking to deliver the race, or all souls, from sin. On the contrary, in the salvation of one part of the race is in-

volved the destruction of another. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. * * * What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy * * * whom He hath called." Christ is the Saviour of all men, but specially of them that believe—who are "Elect according to the foreknowledge of God the Father * * * who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." "I thank Thee, O Father, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes"—to them who are called according to His purpose.

However unacceptable the fact may be to the natural mind, the Scriptures clearly teach that God has an elect people, whom He has chosen out of the world, according to His sovereign power manifested in grace, to whom He imparts His own life here on earth, and whom He redeems from the power of sin. "I pray for them; I pray not for the world, but for them

which Thou hast given me." He "gave Himself for our sins, that He might deliver us from this present evil world."

The relation between election and universal Atonement is well illustrated in the law of the redemption of slaves and inheritances. (Lev. 25:23-25, 47, 48, 54). Neither the land nor the people could be wholly alienated from the Lord, though either might be sold until the Jubilee, when every one must come back to his original possession. If an Israelite fell into bondage one of two things might happen to him—he might remain a slave until the Jubilee, or he might be redeemed. Doubtless in the days of Ruth other inheritances lapsed where there was no kinsman to step in and redeem them. But Ruth had a kinsman, and she made bold to claim him. Now just as in Israel of old some of the people who fell into bondage were freed before the Jubilee, so out of our race some names are written in heaven, to be redeemed from among men in this life.

APPARENT CONTRADICTION BETWEEN THE REDEMPTION OF THE ELECT AND THE SALVATION OF ALL.

It is this positive division of mankind into the elect and non-elect which has led many earnest students of the Word into the error of limiting the Atonement to a portion of the race. But we must be honest as well as earnest, and not shun to declare the whole counsel of God. The Scriptures teach the truth of Universal

Atonement quite as clearly as that of Limited Redemption.

The explanation of the apparent contradiction between the salvation of the race and the redemption of an elect people is found in the fact that God always works from a center to the circumference. When Christ was on earth He did not appeal directly to the world, but prayed the Father that His disciples might be one in order that the world might know Him. In the dispensational view of salvation we saw the place to which Abraham and his seed were called; they were blessed that they might be a blessing. What Israel is to be to the earth the redeemed are to be to the race. Through the Holy Spirit, whom He has sent to dwell in us, God carries out His purposes of grace by means of His people. Without them mankind would be left in spiritual darkness, with no opportunity to know the grace of God. As in a desert we know where the water is by the verdure which accompanies it, so among men wherever the redeemed come life and hope and faith spring up. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." "He that believeth on me * * * out of his inmost parts shall flow rivers of living water." It is upon the vine we depend for fruit, but every cluster of grapes grows on a branch. God's present purpose in this world is to save an elect people, through whom alone Christ can convey spiritual blessings to man-

kind. Melchizedec, our Great High Priest, loves the non-elect, but so utterly are they outside His plan of redemption that the Scripture says, "Jacob have I loved, but Esau have I hated." He hates as we are to hate father and mother—our own life, in the sense of utter rejection of the earthly in favor of the heavenly. But His love for the elect is part of His love for the whole. The rejection of the many for the sake of the few is for the sake of the many, that their salvation may come through the few.

VII.

THE IMPARTATION OF CHRIST'S RIGHTEOUSNESS TO
THE BELIEVER.

"Abide in me, and I in you."

With this view of the limited extent of redemption we are ready to consider how righteousness is actually imparted to the believer. Born of incorruptible seed, accepted in the Beloved, forever perfected and complete in Him, our life hidden with Him in God, we are one spirit with Christ. (1 Cor. 6:17). But this is purely spiritual union. Spiritually we are free, as Christ is free—holy as He is holy. But what is true of the spirit is not, at present, wholly true of the soul and body. In the soul of the believer is rooted the old life, and his body waits the coming of the Lord for full redemption. (Rom. 8:23, 1 Cor. 15:52). For what does the soul wait till it shall be freed from the power of sin and self? When will all the natural powers of our conscious, voluntary life be subject to God? God, who commanded the light to shine out of darkness at the creation, has shined in our hearts—giving us His life. The next step is to divide the light from the darkness—his life from ours. This is possible only

through experimental identification with Christ in His death and resurrection. In considering this identification we shall see—

The Believer's Voluntary Act of Self-denial.

God's Sovereign Gift of the Spirit.

Love, the Force in which Redeemer and Redeemed Are One.

(a) The Believer's Voluntary Act of Self-denial. It is a natural power of the human soul voluntarily to set itself aside in favor of some other person. As the soul realizes that it stands holy in Christ, who has made an end of the law and of the curse, the question arises, Shall we sin, because we are not under the law, but under grace—in Christ? "God forbid! Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" "Little children, let no man deceive you; he that doeth righteousness is righteous; even as He is righteous. He that committeth sin is of the devil." "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. For of whom a man is overcome, of the same is he brought in bondage." While we realize, on the one hand, that we are forever accepted and perfected in Christ, on the other hand we are constantly confronted with our failure to meet the inexorable requirement of a walk worthy of our high calling. What way can a soul take which finds itself between these two facts—holy in Christ by the immutable purpose of God, and yet in actual experience constantly falling into sin?

There is no way. The soul which would be true to Christ is crowded into death. Like the Israelites before the Red Sea there is no way to move except to go forward—down into the dark waters of death.

“ Know ye not, that so many of us as are baptized into Jesus Christ are baptized into His death? Therefore we are buried with Him by baptism into death. * *

* Knowing this, that our old man is crucified with Him.” When we came to Christ as Saviour we were powerless except for one thing—we could believe. That was our part in salvation. So in seeking redemption from the power of sin there is but one thing we can do—one straight gate—one narrow way,—we can deny ourselves by keeping the soul in the place of death,—on the cross. This is our part in redemption. Dead with Christ,—our personality,—our very existence lost in His,—we find it true that “ He that is dead is freed from sin.”

There are two sides to this experience of fellowship with Christ in His death. First it is the reckoning of faith. Before it is apparent to our consciousness faith appropriates the fact that our souls—that part of our being which wills and acts, and loves and grieves—are consigned to the cross and grave of Christ. As in the reckoning of faith we are actually one with Christ in His death, the soul yields to Him in that absolute self-abnegation of which a wife’s devotion to her husband is the best earthly example.

But this full surrender to Christ brings out the fact that the flesh would serve God, and, instead of Christ, become the center of our life. Between the experience of reckoning ourselves dead with Christ, and actual entrance into His resurrection life, lies the life in the wilderness, which, like the seventh of Romans, proves the utter inability of men in the flesh to please God.

“For the good that I would, I do not; but the evil which I would not, that I do. * * * I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” We reckon in faith, we choose in self-denial, but still we cry, “Oh, wretched man that I am! Who shall deliver me from the body of this death?” How are we to be delivered from this bondage? It is not a gradual process of deadening the life of the soul which is needed to make room for Christ. Israel crossed the Jordan at the time when it overflowed all its banks. So it is at the time when all the waves and billows of temptation are sweeping over us—when we stand in despair before the power of sin and self—that the experience of turning away from our own life to throw ourselves in absolute helplessness upon the grace of our Redeemer is most definite and real.

(b) God’s Sovereign Gift of the Spirit. It is at this point that God performs the third of His three

great acts of sovereign grace. First, He quickens the dead soul; second, He gives the power to become the sons of God; third, He gives the Holy Spirit to dwell in our mortal bodies. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." This is only the earnest, the foretaste, of a redemption which cannot be complete till we are united to our living Head. But this earnest is a sufficient reinforcement of the powers of the soul in the contest with the flesh—if that soul is truly identified with Christ in His death. Without the in-dwelling presence of the Holy Spirit in the body the soul stands, like Paul in the seventh of Romans, groaning under the power of sin and self. But when the Holy Spirit takes up His abode within us we can exclaim with him—"I thank God * * * for the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

In this wonderful way Christ imparts His righteousness to the soul, giving it sufficient power to maintain it in His grace, without, at any point, depriving it of its power of self-determination. Our spirits He perfects, our bodies He inhabits—actually takes up His abode in our death-doomed body; and between the spirit, hid in Christ, and the body, indwelt by the Holy Spirit, stands the soul—free to choose, daily, hourly,

moment by moment, between the cross and its own will—between Christ and self. Looked at from the standpoint of our consciousness the simplest illustration of the death and resurrection of the soul is found in the work of the second day of creation. The waters represent our soul life—all the rising, falling, surging flow of our conscious thinking and feeling. God wants space (the firmament) made for His thoughts in the minds of His children. However high and noble our thoughts may be they are not His. “As the heavens are higher than the earth, so are my thoughts higher than your thoughts.” Persistently to turn away from our own thoughts and feelings in faith that God will make this expanse, and enable us to live in it—this is to be crucified with Christ. Resolutely to take God’s thoughts and feelings, as revealed in the Scriptures, instead of our own—this is to be raised with Christ into newness of life.

(c) Love the Force in which the Redeemer and the the Redeemed are one. But what is the power which will keep the soul on the cross? There is only one force which is stronger than death. Faith is the link between the soul and the Saviour; but, in addition to faith, love is the link between the soul and the Redeemer. Nothing less than love is mighty enough to maintain the soul in that living union with Christ in His death and resurrection in which alone lies our redemption.

All there is of the nature of redemption is suggested in the sweet old story of Ruth and her kinsman redeemer. "And she came softly (softly, and in the dark), and uncovered his feet, and laid her down. And he said, Who art thou? And she answered, I am Ruth, thine handmaid; spread therefore thy skirt over thy handmaid; for thou art a near kinsman." So we—poor, weak, despicable, sinning believers, come to our Kinsman Redeemer, rich, mighty, glorious. What can He do for us? "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." "Wilt thou lay down thy life for my sake?" Notice, it is not a requirement He makes of us. It is a privilege which comes to those who believe on Him. A privilege we must avail ourselves of if we would be redeemed. As we are ready to die to self Christ brings us, through the Spirit, into that living, loving, miraculous union with Himself in which His life replaces ours.

"Sit still, my daughter, for the man will not be in rest, till he have finished the thing this day."

In this union of love between the soul and Christ the power of His salvation is proved in our lives. As long as the soul is kept in the place of death it is under the power of the Spirit, in whom we are one with Christ. As His life flows through us, body, soul, and

spirit, it frees us, keeps freeing us, from all sin. Our redemption lies in our practical union with Christ, entered into by faith, maintained in the Spirit, as we continue to make the flesh to die. "Ye also are become dead to the law by the body of Christ; that ye should be married to another; even to Him who is raised from the dead."

VIII.

THE OFFICES OF THE REDEEMER.

“Christ liveth in me.”

In our study of salvation we saw that Christ's righteousness,—His complete devotion to the Father, His abounding love and service toward men, and His perfect unity with both—is ours, to be imputed to us when we believe. Now at last we come to the point where every barrier to the actual experience of this righteousness is gone. Through faith we are made partakers of the divine nature; through self-denial our soul-life is set aside, and we pass through the waters of death into the resurrection life of Christ. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” A tremendous statement! Who could dream of aspiring to such high estate? It is much to be born into the family of God. It is marvelous that He brings us, as His children, into spiritual union with himself. It brings us down upon our faces before the High and Lofty One when He makes our bodies His temple. But it is more than all this when, in response to the denial of our own soul-life, Christ comes in to live His life in us. Because Christ, as a Man, has lived out the human life on earth, and is now

the glorified Man in the presence of God, He is able, through the Holy Spirit, to live out His human life through His redeemed.

In order to understand the meaning and realize the possibility of Christ's life taking the place of ours we must know Him as our Priest, our Prophet and our King. His work in these three offices covers the whole ground of our soul-life.

CHRIST OUR PRIEST.

The simplest idea of a priest is expressed in Job's longing regret, "Neither is there any daysman betwixt us, that might lay his hand upon us both." Christ as our Priest meets this need. He is the uniting bond between the soul and God. There are three views of this work presented in the Miter, the Ephod and the Breastplate of Israel's high priest.

On the Miter were engraven the words, "HOLINESS UNTO THE LORD." This was always upon the forehead—as the forehead is the seat of consciousness. Christ, conscious of perfect unity with and separation unto God, imparts this consciousness to the soul which has learned to exchange its own life for His. In place of the dread of God which came with Adam's sin Christ gives His sense of love and confidence toward the Father. (Rom. 8:15). In the place of sorrow, disquiet and hopelessness He gives His joy (John 17:13), peace (John 16:33) and abounding hope. (Rom. 15:13). And in the place of the sense of indwelling corruption He gives His sense of acceptability

with God. (John 8:29). This frame of mind is for us specially in connection with holy things. (Exo. 28:38).

On the shoulder pieces of the Ephod were engraved the names of the twelve tribes of the children of Israel. Here we see the use our Redeemer makes of His strength. "The Lord thy God bare thee, as a man doth bare his son, in all the way that ye went." "I have made, and I will bare; even I will carry, and will deliver." Christ meets the relaxation of the effort and energy of the soul-life by the supply of His strength. "I can do all things through Christ who strengtheneth me."

In the Breastplate of Judgment, worn upon the heart—as the seat of the affections, were the names of twelve tribes, together with the Urim and Thummim. Here is pictured the love of our High Priest toward His people in its unity with the will of God. Christ is wholly devoted to the Father, but in that devotion is included His love and purpose toward us. His heart is not divided—it is wholly for God and wholly for us. All the determination, energy and persistence of His being is enlisted for us. We are the complement of His nature, which He must and will possess. "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Love begets love. "We love Him because He first loved us." "For the love of Christ constraineth us." In the place of our

mere human love Christ sends His love pulsating through our hearts.

But the main thought in connection with Christ's Priesthood is that of sacrifice. Our High Priest's sacrifice of Himself is at once the basis of our reconciliation and of our Christian character. He not only washes us from our sins, but makes us priests unto God. It is the constitutional tendency of fallen man to care for and uplift himself. Christ replaces this natural bias with His own constitutional tendency to care for and uplift those below Him by the humiliation and sacrifice of Himself. "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." (Mark 10:39). "Ye are built up * * * an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2:5). "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." (1 John 3:16). The passion for souls is the determining force of the life of our Great High Priest. It is rooted in His devotion to the Father, expressed in righteousness, grace and sacrifice toward man, and satisfied only as He is able to impart to His redeemed the same dominating desire to uplift those below them at their own expense.

CHRIST OUR PROPHET.

As our Prophet Christ reveals God to us. In order to understand our Lord's work in this office we must grasp the connection between the Living and the Written Word—between Christ and the Bible. Christ lived and died and rose again according to the Scriptures. "The Son of man indeed goeth as it was written of Him." "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." (1 Cor. 15:3, 4). In His wisdom God revealed Himself in human speech, before He was manifest in human flesh. "And the Lord spake unto you out of the midst of the fire; ye heard the voice of words, but saw no similitude; only ye heard a voice." This revelation is indissolubly connected with Israel. All through their national life God was manifesting Christ. Their history is a prophecy of His history; their prayers and songs and lamentations are His; and their system of worship is a revelation of His nature. All things happened unto them for types. And so it came to pass that when He was here on earth the Son of man found in all the Scriptures the things concerning Himself. Instead of doing what He might have done (Matt. 26:53) all He did was—"That the Scriptures might be fulfilled." "It is written" was at once the rule and limitation of His earthly life.

It is this mysterious, but real, connection between Christ and the Scriptures which makes it possible for Christ to give us His thoughts in the place of our own. Spiritually we are linked with our Lord by the Holy Spirit, but some psychical link is also needed—something tangible which the soul can grasp, and to which it can submit itself. This link is found in the Scriptures. See how they are to occupy all our soul. "This book of the law shall not depart out of thy mouth." "It is my meditation all the day." "His delight is in the law of the Lord, and in His law doth he meditate day and night." "Not that we are sufficient of ourselves to think anything as of ourselves." As long as we are mindful of the Word there is no space left for our own ideas. "For the Word of God is living * * * and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Thus to think according to Scripture should not be to conform our minds to a ritual, but to exchange our mind for Christ's. To meditate upon the Word is to feed upon Christ, who is identified with the Word. "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up

Christ again from the dead). But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart." So through the Word Christ imparts Himself, His conceptions, thoughts and ideas, in the place of our own.

CHRIST OUR KING.

As our King Christ imparts to us His ways in the place of ours. When the Lord delivered Israel from the bondage of Egypt Moses prayed, "Show me now Thy way." And the Lord's promise was, "Behold, I will send an Angel before thee, to keep thee in the way." He does more than this for His spiritual people. "I will dwell in them, and walk in them." (2 Cor. 6:16). There are in the New Testament over four hundred commandments. These govern every part of the Christian's life, making it "peculiar"—distinct and separate from the world. "For my ways are not your ways. * * * For as the heavens are higher than the earth, so are my ways higher than your ways." "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezk. 36:27).

It is the business of a king, not only to govern, but to defend, and lead to victory. As we walk in Christ's ways in this world we meet His antagonists. Israel, entering the promised land, presents a striking picture of the position of the elect in the midst of the powers of darkness. The seven nations of Canaan held every inch of the soil. It was a grand position—a nation

just emerged from slavery invading a populous land with the purpose of dispossessing the inhabitants—men of great stature, and giants, in whose sight they felt themselves as grasshoppers. So when we enter the resurrection life of Christ all our natural powers, our earthly relationships, and, to a greater or less extent, our spiritual apprehension, are held in possession by the enemy, and we must fight for every inch of ground we obtain.

In order to stand before these enemies we need to be free from all entanglements. Christ, the Truth, girds us with truth lest we stumble. We need an invulnerable righteousness. Christ is our righteousness, and we are in Him. We need the preparation to tell the lost of salvation. Christ is the Evangel, and gives us the readiness to carry the joyful message. We need protection from the fiery darts of the wicked. Christ is the Author and Finisher of faith. We need to know that we are safe in the midst of the combat. Christ, our Salvation, gives us the helmet of assurance. We need a weapon. Christ, the Living Word, gives us the two-edged sword of the Spirit—the Word of God. We need as our environment an atmosphere of trust for all saints. Christ is the Intercessor, and gives us the panoply of prayer. So at every point our King guards us, and always causeth us to triumph in Him.

JUDGMENT

O Thou who dwellest between the cherubim, in the thick darkness of the Holy of holies; Thou who dost create the darkness and the light, we hide in Thee, our Mercy-seat, close under the shadow of Thy wings. Lord, lift Thou up the light of Thy countenance upon us; in Thy light may we see light. Fold us closer, closer to Thyself; may no ray of light from without obstruct our vision; may no human thought distract our minds. Thou Lamb of God, who beareth away the sin of the world, give us an understanding of the fact that the "Cherubim are made of the matter of the Mercy-seat," that all judgment is committed to the Son of man, whose heart broke for us; that the power of Thy sacrifice is the power of Thy wrath; that the fire of Thine infinite love must either cherish or consume, glorify or expose, those upon whom Thou hast set Thy heart. Amen.

IX.

THE NATURE OF JUDGMENT.

“For the fitches are not threshed with a threshing instrument, neither is a cartwheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.” Isa. 28:27.

Judgment, unlike the doctrines of grace, is not inherent in the nature of God. It is “His strange work,” His alien act. (Isa. 28:21). Retribution, Vengeance, Eternal Fire—these are the names of Righteousness, Salvation, Love, when sin comes before God. Judgment has two objects. First, it is the means of consuming, finishing, blotting out, or cleansing sin. Second, it is a means through which the hardened sinner is brought into a state where he is willing to accept Christ as his salvation. This last may be called secondary judgment; while judgment which has the consumption of sin as its object may be called

THE PRIMARY JUDGMENT.

This judgment was visited upon Christ. God made Christ to be sin; He bore sin. The Lord hath made all iniquity to meet upon Him. He received into His own heart the poison, and grappled with the Great Personi-

fication of Evil. The Father looked upon the Son as He was identified with sin, and hid His face from Him. He forsook Him. He poured upon Him the fierceness of His indignation and wrath. It pleased the Lord to bruise Him, He hath put Him to grief. He made His soul an offering for sin, and Christ died under the judgment of God. None but Christ, the God-man, could meet this judgment. Visited upon a mere creature it must have proved destructive to the creature rather than to sin. But visited upon Christ sin was consumed. In the fire of God's wrath it came to an end, and is done with. Christ has made an end of sin by the sacrifice of Himself. "Having made by Himself a cleansing of our sins" He has sat down on the right hand of the Majesty on High. Therefore God, as God, is done with judgment (John 5:22), though it still remains for the Son of man to execute it upon all who resist His grace. This brings us to

THE SECONDARY JUDGMENT.

This judgment is a means of effecting Christ's work of reconciling man to God. God is already, in Christ, reconciled to man, but, though this work virtually includes man's reconciliation with God, practically the process of working it out is a long one, and requires judgment as well as grace. There is danger of losing the proper place of the doctrine of retribution in its relation to other truths in the plan of salvation. A truth out of its relative position is more harmful than

falsehood. In the history of the people chosen to exemplify God's dealings with mankind we have a general view of the whole subject, that we may avoid distorting one truth by neglect or over-emphasis of others. Let us then first consider the story of judgment as shown in the history, past, present and future, of the children of Israel.

“The wrath of God rose against His people, till there was no remedy.” (2 Chron. 36:16). “Therefore, behold I, even I, will utterly forget you, and I will forsake you * * * and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.” (Jer. 23:39, 40). “I will utterly destroy them, and make them * * * perpetual desolations.” (Jer. 25:9). In fulfillment of this sentence all through this present age Israel is under the wrath and curse of God. But to what end? What is it that God proposes to accomplish by this long age of exile and persecution? See how this Valley of Achor becomes a door of hope. (Hos. 2:15, Josh. 7:26). “For yet a very little while, and the indignation shall cease, and mine anger in their destruction.” “Behold, I will gather them out of all countries whither I have driven them in mine anger and in my fury, and in great wrath, and I will bring them again into this place, and I will cause them to dwell safely; and they shall be my people, and I will be their God; and I will give them one heart and one way, that

they may fear me forever * * * and I will make an everlasting covenant with them." "For thus saith the Lord; like as I have poured all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Now how is it that this judgment is limited—this "everlasting," "perpetual" destruction? Do the Israelites become purified through their sufferings, so that a Righteous Judge can acquit them? Far from it! We must go back to the primary judgment to understand the limitation of the secondary. In all His dealings with Israel God is primarily concerned with one Man—Israel's Messiah. In the fullness of time the desolate house of Jacob will be ready to say, "Blessed is He that cometh in the name of the Lord." This age-during judgment accomplishes simply this—that Israel is brought to the end of themselves, so that when God, after judgment, pours upon them the spirit of grace and of supplication, and opens to them the fountain for sin (Zech. 12:10 and 13:1), they are ready to accept Christ as Jehovah Tsidkenu, and, at last, giving up their long struggle to establish their own righteousness, they shall know the Lord. God's sovereign choice of an earthly people is not defeated, though it is delayed, by their sin and its judgment. This judgment is not inconsistent with the love of God. Hear His longing cry, "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee,

how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth.” If we quote the passage thus no one could find fault with the goodness and long-suffering of God, but we could not but sigh over His failure to accomplish what He undertook to do, and wonder whether we also might not finally defeat His grace in our salvation. But, Praise God! the Lord did not stop there. “Ye shall not see me henceforth, *till ye shall say*, Blessed is He that cometh in the name of the Lord.”

God’s judgment upon sin, visited upon Christ, was destructive of sin. Christ’s judgment upon the sinner is destructive of the sinner in his self-life. This does not mean annihilation. If it were not for the fact that Christ stands for every man destruction of the sinner might mean that he ceased to exist. But, however incomprehensible it may be to the natural mind, the fact that Christ is Substitute for a human soul before God decides that soul’s ultimate destiny. If the soul will cling to its own life, in spite of all grace can do to implant Christ’s life in its stead, destruction comes to put an end to the self-life; but the man has an existence still in the Great Head of Creation, and, when judgment has consumed self, the soul will be ready to turn to Christ. This is clear in Israel’s history. As a nation they have ceased to exist—they are utterly destroyed; yet see how

positively their restoration is declared in Jer. 33:19-26, Ezk. 36, and many other passages.

THE PHYSICAL NATURE OF JUDGMENT.

The physical nature of judgment is suggested in the Old Testament descriptions of a place outside Jerusalem which Christ takes as a type of Gehenna, or the Lake of Fire. "The high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire. * * * Behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet till there be no place. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." In the New Testament this imagery is applied to age-during punishment. Christ speaks of the fire that never shall be quenched, where their worm dieth not, and in Revelation we read: "He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night." * * * "The

lake which burneth with fire and brimstone, which is the second death.” To those who are in Christ the indwelling of God is the highest blessedness, but to the sinner the breath of the Lord, invading and permeating all his being, is like a stream of brimstone—anything would be a relief from this awful presence of the Spirit of God.

SELF-JUDGMENT GIVES TRUE INSIGHT INTO THE
NATURE OF PUNISHMENT.

In our study of the Nature of Redemption we saw that the essential condition of true discipleship is that we judge ourselves, entering into death in fellowship with Christ. Sin is sin wherever it is found, and in the daily life of those who accept Christ as their righteousness sin must be judged. “For every one shall be salted with fire.” (Mark 9:49). If we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world.” “For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall be the end of them that obey not the gospel of God?” (1 Peter 4:17). From this self-judgment, which we understand as a matter of daily experience, we can form some conception of the nature of retribution for those who will not judge themselves. It is no light thing to “pluck out the right eye,” to cut off the right hand or foot; to reckon ourselves dead to the world while we are in it; to hate those dearest to us, yes, and our own life also; to cut

the shore-lines, and let the tide carry us away from the finite to the infinite, even though we are reclining on the bosom of our Beloved, our Portion, our All in all. What do we do when we judge ourselves? Simply deny, ignore, refuse ourselves in every department of our complex life. At every point, instead of doing what we would naturally do, to stop and consider what Christ would have us do; to wait on Him for the knowledge of His will, and when we know it—to do it, no matter how it may go against the flesh—this is self-judgment. The greater our attainments in the spiritual life the greater need of this constant judgment. Paul says: "I protest by our rejoicing which I have in Christ Jesus our Lord, I die daily." The sum total of man's natural life is, "Vanity of vanities, all is vanity and vexation of spirit." If a man is to be lifted above this dead level, if he is to live in the heavenlies, it can only be through a death which goes on while the new life is growing within him.

But if we feel the pain of self-judgment in our life of joy and peace in the love of God, how dreadful is the lot of those who must come to the end of themselves under His wrath and curse, without faith, and therefore without hope! However, we know the wholesomeness of judgment against sin in our own lives. However painful it may be every act of self-denial rends one more veil between us and the light; unites another link between us and God and our fellow men; gives us deeper

insight into the abominable nature of sin, and fills our hearts with joy and praise to Him who has saved us from it. So the punitive justice of God is wholesome, not corrupting; it pulls down indeed, but in order to build up. As the exhausted soil is burned over, and left to lie fallow that its fertility may be restored in the process of time, so the soul of man under the judgment of God—cut off from light and hope—is gradually brought into such a state that at the end of the ages of judgment the word of God's grace finds soil in which it can take root. It is for this reason that the righteous are not only reconciled to, but rejoice in, the judgments of God. Sin, not suffering, is the real evil. No creature can be holy unless he has the opportunity to be wicked; and if men choose wickedness it is good that suffering should follow.

This comparison between self-judgment and age-during punishment must not lead us to think of Christ as inflicting punishment upon the lost in the same spirit in which our Father disciplines His children. Christ has proved His love to sinners, but that love does not make Him any less angry with sin, or prevent His derision of the wicked. "A fire is kindled in Mine anger, and shall burn unto the lowest hell." He executes judgment in anger and in fury and in furious rebukes. When He sees the wicked prospering in His way the Lord shall laugh at him. for He knoweth that his day is coming. When the

nations rebel "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." There will be no mingling of grace in the sentence which the Righteous Judge will pronounce in that awful day when the sinner shall eat of the fruit of his own way, and be filled with his own devices. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer. They shall seek me early, but they shall not find me." The imprecatory psalms give some insight into the depths of the wrath of the Son of man. "Pour out Thine indignation upon them, and let Thine wrathful anger take hold of them. Add iniquity unto their iniquity; and let them not come into Thy righteousness. Let them be blotted out of the book of the living, and let them not be written with the righteous.

* * * As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing as with a garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment that covereth him, and for a girdle wherewith he is girded continually. Let mine adversaries be clothed with shame, and let them cover themselves with their

own confusion, as with a mantle. Let them be as chaff before the wind; and let the angel of the Lord chase them. Let their way be dark and slippery, and let the angel of the Lord persecute them. Let destruction come upon them at unawares, and let his net that he hath hid catch himself; into that very destruction let him fall. * * * Let there be none to extend mercy unto him." Think of such prayers from the lips of One who appears as the Lamb slain! No wonder that at the glance of those eyes, which are as a flame of fire, "The kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hide themselves in the dens and rocks of the mountains, and say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

X.

THE LENGTH OF AGE-DURING JUDGMENT.

"I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13.

If the words the Lord uses to describe the length of judgment have the same meaning as their accepted modern equivalents future punishment is endless, and our views of Christ and His work must be lowered. However thankful we may be for our noble versions we must acknowledge that God did not translate the Bible; and we are bound to do our best to get our definitions of these important words from their use throughout the Scriptures. The sense in which the Lord uses these words can be positively determined by the length of time they indicate when applied to other things than judgment.

THE HEBREW AND GREEK WORDS TRANSLATED
"ETERNAL," ETC., MEAN CONTINUOUS,
NOT ENDLESS TIME.

The Hebrew word "olam" is translated "ever," "evermore," "forever," "everlasting" and "eternal." The Greek word "aion" corresponding with "olam,"

is acknowledged by scholars to mean no more than indefinite duration—concealed duration. Neither of these words express any definite period of time; but a new “aion” may close and exclude a preceding one.

In the Old Testament “olam” is used over thirty times of the statutes of the ceremonial law, and more than once of the covenant of the Levitical priesthood. “For their anointing shall surely be an everlasting anointing throughout their generations.” “And he shall have it, and his seed after him, even the covenant of an everlasting priesthood.” But the law came to an end in Christ, and “The priesthood being changed, there is made of necessity a change of the law. * *

* * For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchizedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.” The earth is said to abide forever, and the hills are called everlasting, but we are told that the time will come when they shall melt, and a new earth come in the place of the one which is burned up. God’s covenant with His chosen people of Israel, and His rejection of them, are both spoken of as everlasting. They continued in His covenant for an age; now they are cast off for an age; in the next age they are to be restored. God is said to be from everlasting to everlast-

ing. Even a child understands that if one "everlasting" follows another the word cannot mean endless time. And the word of God is adapted to those who have become as little children.

THERE IS NO AGE TO SUCCEED THE AGE OF LIFE FOR
THE BELIEVER.

The fact that the continuous life of the righteous and the continuous death of the wicked are described by the same word is a convincing proof to many minds that they are of equal duration. And it is true that no end can be affirmed of either unless some new age—some new dispensation of God's dealings—brings it to a close. That there is another dispensation to close the age of judgment we know because Christ has made Atonement for its subjects. But what dispensation can lie beyond the age of our life in Christ? Our hope of unending life has a deeper basis than any measurement of time. It is the life of the Son of God which we received at regeneration, and as long as He lives we shall live also. The ages, the endless succession of eternities, began with Christ, the First-born. Before that beginning the self-existent, Triune God lived without beginning of days or end of life, and we shall live in Him from everlasting to everlasting.

LENGTH OF AGES INCONCEIVABLE BY MAN.

It is well to educate the mind to some conception of the difference between "age-during" and endless

time, or "eternity," as the word is commonly understood. Perhaps there is nothing that can do this better than the study of astronomy. Let the child of God sit down alone with Him in some starlit night, and meditate upon the unnumbered systems of worlds spread out before him. With the help of such facts concerning time and space as are at his command let him try to follow out the succession of the ages during which worlds have been formed, grown old, perished, and been recreated, then look beyond these to all generations of the age of the ages, and then remember that he has been trying to comprehend only a point of time in the boundless extent of eternity. There is an old mind exercise which is helpful in expanding our ideas of the duration of time. Imagine a diamond mountain ten thousand times larger than the earth. Imagine that once in a thousand years a little bird comes and carries off such an infinitesimal speck as a little bird might peck from a diamond. By the time the bird had carried away the mountain eternity would be but begun. It is folly for a human being to think he can gain any adequate conception of the length of the ages during which man's salvation is being wrought out. Then who are we that we should talk of endless time? God Himself, in Scripture, has predicated nothing of it, save this, that Christ is made a High Priest after the power of an endless life. (Heb. 7:16).

XI.

THE SUBJECTS OF AGE-DURING JUDGMENT.

“Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” Isa. 33:14.

Before entering upon the subject of this chapter we should mention the judgment of the Chosen and the Uncalled.

As for the Chosen there is no condemnation for those who are in “Christ Jesus.” Whenever judgment is mentioned in relation to these it is either discipline, or judgment upon their works.

The Uncalled will be judged according to their works. “The work of a man will God render to him, and cause every man to find according to his ways.” “As many as have sinned without law shall also perish without law.” That is, there will be no law-penalty visited upon those to whom no law is given. Their judgment will consist in the natural consequences of their sins. These natural consequences would of themselves make idiots or demons of men, were no power of salvation over-ruling.

THE CALLED ALONE ARE CONDEMNED TO THE
LAKE OF FIRE.

There is nothing in Scripture to indicate that any but those who are in the kingdom, or who reject Christ with sufficient knowledge of His salvation, are subjects of age-during judgment. Throughout it is the refuse of the wheat, the tares which grow among the wheat, the bad servant amongst the good; the false prophet coming out from among the true; the wolves in sheep's clothing—of you own selves shall men arise—those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; those who have received the knowledge of the truth, and were sanctified by the blood of the covenant; who have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, and have known the way of righteousness; men who fall from the grace of God, certain men crept in unawares, false brethren; those who turn away from the truth because they have pleasure in unrighteousness, who reject Christ because they love darkness rather than light; those who live in sin in open defiance of the manifest judgment of God (Rev. 9:20, 21), it is these who are in danger of hell fire.

In order to make evident to all the fact that Scripture does not state, or even intimate, that unenlightened souls are subject to age-during punishment we quote

every passage in the New Testament which refers to the subject. As for the Old Testament the one word designating the place of the dead is used indiscriminately for the abode of the righteous and the wicked. This word "sheol" is translated "hell" about thirty times and as often translated "the grave." A consistent translation, using hell throughout, would sometimes shock us, as where it would make Jacob say, "I will go down into hell unto my son mourning." Since the Old Testament does not enter into the subject, we have before us in these New Testament passages the whole revelation of God concerning the subjects of age-during punishment.

"Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the *chaff* (outer part of the wheat) with unquenchable fire." "But *the children of the kingdom* shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." "When the king came in to see the *guests* he saw there a man that had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king unto his servants, bind him hand and foot, and take him away, and cast him into the outer darkness; there shall be weeping and gnashing of teeth." "The Son of Man shall send forth His angels, and they shall gather *out of His kingdom* all things that offend,

and them that do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." "Who then is a faithful and wise servant whom his lord hath made ruler over his household * * * ? But and if that evil *servant* shall say in his heart, my lord delayeth his coming * * * the lord of that servant shall come in a day when he looketh not for him * * * and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." "Take therefore the talent from him, and give it to him that hath ten talents * * * and cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned"—in Rotherham this reads "He that hath *disbelieved*"—that is—refused to believe. And in John 3:36 instead of "He that believeth not" Rotherham has "He that *yieldeth not* unto the Son shall not see life—but the anger of God awaiteth him." (The judgment of the nations is not given, as we are concerned here with individuals). "I say unto *you* (that is, to the disciples) whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." "Woe unto you,

Scribes and *Pharisees* (religious leaders), hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "But I say unto you, *my friends*, be not afraid of them that kill the body. * * * But I will forewarn you who ye shall fear; Fear him which after he hath killed hath power to cast into hell." "When once the Master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you I know you not whence ye are; depart from me, and all ye workers of iniquity." (Though they evidently supposed they belonged to Him). Whoso shall revile against the Holy Spirit hath no forgiveness, unto times age abiding, but is guilty of an age abiding sin." Rotherham. (A sin against the Spirit is evidently impossible to an unenlightened soul).

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ
* * * whose end shall be according to their works." "For many *walk*, of whom I have told you often, and now tell you even weeping, that they are the

enemies of the cross of Christ; whose end is destruction." "It is a righteous thing with God to recompense tribulation to them that trouble you (see 1 Tim. 1:13. The inference is that these did not do it ignorantly). In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." " * * * them that perish; because they received not the love of the truth, that they might be saved." "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for those by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the

adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge His people. It is a fearful thing to fall into the hands of the Living God. Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. * * * Looking diligently lest any man fall from the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears. Se that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth much more shall not we escape, if we turn away from Him that speaketh from heaven * * * for our God is a consuming fire." "But there were false prophets also among the people, even as there shall be false teachers among you, who

privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of (because they are identified with the followers of the truth), whose judgment now of a long time lingereth not, and their damnation slumbereth not. * * * Spots are they, and blemishes * *

* which have *forsaken* the right way, and have gone astray; * * * these are clouds without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were *for a little escaped* from them that live in error. If after they *have escaped* the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered to them;” * * * “things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, *beloved*, seeing that ye know these things before, beware lest *ye also*, being led away with the error of the wicked, fall from your own

steadfastness. For there are certain men *crept in* un-awares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (It is to be borne in mind, in considering the passages in Revelation, that the whole earth is evangelized at this time). "And the third angel followed them, saying with a loud voice, if any man worship, the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image. * * * But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." "And whosoever was not found written in the book of life was cast into the lake of fire."

The majority of these passages evidently refer to those who profess to know the Lord, and they should press upon us the solemn fact that the soul which accepts Christ as a Saviour, and contents itself without knowledge of Him as a Redeemer, will find itself in

the same condemnation with those who most wickedly reject Him. Real faith always results in righteousness. It can be distinguished from spurious faith only by the life of the professor. (Matt. 7:16). If we would have the assurance of faith, and know that there is salvation for us, we should look to Christ our Substitute. If we would know that we have the gift of eternal life as a present possession—if we would make our calling and election sure, we must give all diligence to add to our faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and so on as we grow older in the Christian life. (2 Peter 1:5-11). Even Paul, in the midst of his life of pre-eminent usefulness, feared lest he should be a castaway. (1 Cor. 9:27. Same word is translated "reprobate" in Rom. 1:28, 2 Cor. 13:5, 6, 7; 2 Tim. 3:8; Titus 1:16, and "rejected" in Heb. 6:8). He had no fear as to the power of Christ's salvation, but he did have the wholesome fear of himself which resulted in keeping self in subjection. He had the witness of the Spirit with his spirit that he was born of God, but he knew the history of Israel too well to doubt that, while the tie of relationship cannot be broken, a rebellious child may be disinherited; that while the gifts and calling of God are without repentance they do not exclude, but rather produce, the danger of hell fire. Age-during punishment is appropriate to those, and only to those, who fall from the grace of

God—who receive the grace of God in vain. The teaching which fails to make clear the danger of falling from grace, and the existence of false believers among the people of God, does much to populate the Lake of Fire. There are many professing Christians who are living their own life in perfect assurance that they will enter upon eternal life when they are done with this world—simply because of some past experience which they vainly imagine constituted a relationship between the soul and Christ which holds while they live this life unto themselves. As Spiritual Israel was formed in the midst of the larger body of Earthly Israel, so in the visible church “many are called, but few are chosen.” It is always the few who are in living union with Christ, distinct, and yet indistinguishable, from the larger body of professing believers. As Earthly Israel is passing through an age of earthly punishment for the rejection of their Messiah, so this outer body of professing believers will pass through age-during punishment—most richly deserved, because, when they knew God, they glorified Him not as God, neither were thankful; having come to Christ they did not stay with Him; having known His love they loved this present world. The kingdom of heaven is always divided by these two words—“If any man love not our Lord Jesus Christ let him be accursed.” “Grace be with all who love our Lord Jesus Christ in sincerity.”

CONCLUSION.

We have seen Christ, made an High Priest forever after the order of Melchizedec, offering up Himself a Propitiation for the sins of the whole world; calling many; choosing few; working through the few for the many; recompensing the wicked; restoring them to His grace; and, at last, bringing all men into reconciliation to God. Let us, in conclusion, consider a few of the advantages gained by accepting this view of the plan of salvation.

Probably there is no spiritual truth so universally and strongly held throughout Christendom as that "God so loved the world that He gave His Son." Any view of the plan of salvation which represents God as attempting or desiring to do more for mankind than He actually succeeds in accomplishing undermines the truth of His supremacy. The view we have before us vindicates God's supremacy, and yet leaves ample room for the exercise of man's free will.

This view of the plan of salvation also demonstrates the unity of the Scriptures. The story of Israel composes three-quarters of the Bible, and is the basis of teaching in much of the remainder. To show that this story is a revelation of God's dealings with the human

race throughout the ages makes the Old Testament an adequate illustration of the New. If any thoughtful student of the Scriptures, in reading the prophet Jeremiah, sees back of the rebellious house of Israel the backsliding Christians and hardened rejectors of Christ in Christendom, he has such a view of the love, grace and judgment of God as is seldom gained from the study of the New Testament. The Old Testament is necessary to an appreciation of the New.

Again, this view of the plan of salvation brings the weight of coming judgment upon Christendom instead of Heathendom. If Christians were taught that hell-fire is the reward of wilful sin—or of choosing to sin, and that living one's own life is a sure sign of spurious faith; that it were better not to have known the way of righteousness, than, having known it, to be again entangled in the world—such teaching would have more effect in awakening the church to fulfill its great commission of world-wide evangelization than all the appeals to gratitude and affection which can be pressed upon lukewarm Christians.

But above all, this plan of salvation fixes our attention and expectation on the Lord Himself. He is our Salvation. "It pleased the Father that in Him should all fullness dwell; and, having made peace by the blood of His cross, *by Him* to reconcile all things unto Himself."

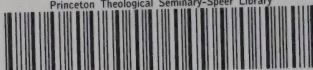
Date Due

~~DATE~~



PRINTED IN U. S. A.

Princeton Theological Seminary-Speer Library



1 1012 01019 9380

BINGHAMTON
REPUBLICAN
PRINTERY